

- 621 R 11. Ae Mura (kilometer 8)
361 12. Paudari (inside from Nuamere too)

237 There are no more tusks in Roworeke. All
727 of them were sold or taken during the Japanese
436 time. The old wea were sold in the Japanese
563 time too, but new ones are being made by
326 traveling goldsmiths from Savu and Roti, from
metal supplied by the kampong folk. We picked
up two Roti goldsmiths with their tools and
families. They had been in the mountains mak-
ing wea and ornaments for the Lio folk. They
use the natives' gold. Much silver is now
mixed in with the gold. They both had complete
[142] sets of gold teeth. They were handsome, large,
and light.

583 Today, if there are no tusks or wea, they
611 use money and animals for the bride price, but
591 they may also work it off, although it is not
237 really a case of ambil anak because the chil-
dren follow the father's suku anyway. The girl
must stay with the parents until the bride
price is paid. Also, residence remains matri-
local until the bride price is paid. Thus we
have an illustration of this in the case of a
Lio man now living in Roworeke, with several
children, because the bride price has not yet
been paid. The children belong to his suku,
however. Thus there is bride service, matri-
local residence, but the descent remains patri-
lineal. The guru, who is living matrilocally,
has not yet paid his bride price. He tried to
get the assistant to say that they still had
tusks, but the kepala kampong told the truth.

693 Nearly all adat cases are handled by the
624 kampong Little Fours, but big cases come before
632 the Big Four. The latter type cases are evi-
dently rare. Minor ones may be handled by the
local giri tumba, acting alone. The adat cases
[691] are concerned only with land and marriage ques-
tions.

R

178 In terms of technology and occupation, there
463 have been very few changes. They still farm
in the old way, and there have been no new jobs
342 created. There are today such houses as the
178 kapitan's, with a bit of cement work. This is
354 new. And every house has a pelita /a kind of
lamp/ for which they buy kerosene. Few of
them have any real lamps like the kapitan's.
The assistant has one, but it is typically out
of order. Shirts here are new, but they are
291 rare and cost much. Shoes are new here and
178 are very rare. Pens, etc., are extremely rare.
[413] The women no longer wear the homespun blouses.
They wear homespun sarongs like the men do,
but buy kebaya of thinner cloth today.

286 They cannot make thin cloth with their
looms, and this is a great handicap. What
they make is too heavy. This is mainly a mat-
ter of thread. They can't spin thread any
thinner than they do and have it strong enough
so that it will not break in the loom. Thus,
if they could get trade thread, they might be
able to weave thinner cloth (?).

[346] The only tin roofs are on the grave-bone
shrines of Odja and Wanda.

Every woman spins thread and weaves. There
are no specialists, however, who sell cloth.
This is done only rarely.

463 There are no smiths or specialists of any
kind. There were about twenty men who worked
326 at making pots here, and this started evidently
563 about two years ago. It was a Chinese company
(evidently tied in with the Radja some way),
and these lads worked in their spare time. As
there are no orders now, they are working
there no longer. It is not a native craft.

241 The most important local agricultural crop
and food source is maize, by far. Then come
rice, vegetables, and yams. There is no sago;
000 they have never heard of it. Little meat is

Wa

There are about ten

●326 smiths (are they full time? I doubt it).

241 As before, rice and corn are the staple
177 crops. There has been practically no change
except for the introduction of new kinds of
bananas, peanuts, and a few vegetables, in
[433] the diet. The local community is still al-

most one hundred per cent self sufficient.
283 They even make their own thread from their own
cotton, although they may buy some thread to-
day.

178 There has been practically no change at
all since Vatter's book was written. In Wailo-
long they still have a tuno wudjo.

[852] Fifty years ago there were no tables or
chairs, and there are only a few now. There
291 has been a little change in regard to cloth-
178 ing, especially in that a few men now wear
shirts. And a few men also have shoes; there
were none before.

A few women wear European dresses; no one
wore such dress formerly. They could not sew
at all fifty years ago, and there is still not
a single sewing machine in Wailolong.

438 A few of the women sell some vegetables and
some arak. They buy small quantities of thread,
salt, hairpins, soap, medicine, and tobacco.
The mountain people sell some of their forest
products.

443 There has been no change at all in the mar-
ket system here except for the disappearance
178 of the Delang pasar. This was mostly or en-
437 tirely a barter pasar. Cash is used at the
Okka pasar. Up until seven years ago the Delang
pasar was still used. There are no toko or
warong here.

483 Very few people have ever ridden in a car
here. Roy guesses that at the very most one
per cent of the population has had such an ex-
perience.

423 The kinds of property in terms of land here
are the following: kampong (which is "owned"
[L See bibliography, cat. 113 -- Analyst])

We

415 the case. Dishes and forks and spoons have
178 come in to some extent. Formerly they used
wooden things, gourds, etc. only. Kitchen
stuff is now to be found in the area. Terrac-
241 ing is new. Irrigated rice fields came in
178 only twenty years ago. The use of buffaloes
in agriculture and the plow are very recent
(five years ago). All the people are still
farmers, however.

436 Today the people have much more money than
178 they had, for example, twenty years ago. Fifty
years ago there was no money here at all.

342 Formerly there were no tin roofs or nails.
178 Now there are a few. Houses are different in
style. In quantity most of the stuff is not
changed.

285 Rattan baskets for clothing are no longer
415 made. They prefer wooden containers. However,
they still make mats and baskets. The women
make these, and the men make their plaited
songko.

286 There is no spinning or weaving. This is
784 taboo except in the northeast quarter of Mang-
garai (Coolhaas, is incomplete on this) and
Todo-Pongkor and Labuan Hadji. It is beginning
to come in in the west.

323 Pottery is made in a few kampongs (Puruk,
784 Mungges, Bolong). This is taboo except in these
places. The penalty is the same as for weaving:
bad crops, illness, etc. In Pongkor, only one
kampong can make pottery, and only one in Todo.
Usually one or two kampongs can make pottery
in an area.

326 Smiths are new. There was no iron work here
178 before. Formerly they had to buy instruments
made from iron. Now they have equipment to do
some forms of iron work in Rai and a few other
places. Todo-Pongkor has had smithing for
perhaps three hundred years (they brought it
in evidently). It is not taboo, but they just

1 [See bibliography, cat. 113 --Analyst]

We

326 do not know how to do it.

178 Formerly there was no gold or silver work here. Today there is some. However, it was in Todo-Pongkor for a long time. Only a few people have learned this trade recently. The [656] Dutch forbade any metal work in any kampongs because it resulted in metal theft (what fools!).

262 There have been very few changes if any in the local diet. There is a little flour, tinned milk, etc. today. However, these things exist in very small amounts. The local people eat almost entirely their own food. The staple foods here are corn and rice, of about equal importance. In most of Manggarai, corn is more important (remember that the pastor said there was more rice now, but as a result of the wet irrigated rice fields there are more mosquitoes and more malaria). Meals are [264] served three times a day. The people eat vegetables but almost no fruit. Meat is generally reserved for feasts, and this applies even for fowl. They may cut a fowl if there is a guest, but pigs and the like are reserved for feasts. There is no longer much hunting [214] at all. There is some bird snaring. A lot of [223] dry fish from the coast is eaten. This they have to buy. There are almost no river fish. The use of milk is new. Cheese and butter are said to make people sick. However, they eat all kinds of animals if they can get them, including cats, pythons, dogs, horses, etc.

The situation regarding food is much better today than it was. There are now many gardens, whereas formerly there were few. Today they [438] must buy salt, tobacco, fish, betel ingredi- [435] ents, and in particular, cloth. (This is dear; an ordinary sarong costs fl. 60.00 now.)

24/ Irrigated rice fields and terracing tech-
178 niques came in only twenty years ago. Farming tools have been introduced. The buffalo and